291 (cf. Photos. 5, 25, 69). This may corroborate the conjecture of
[114] the evolutionist Von den Steinen (2, 192) that the waist cord for-
[174] merly had the function of the penis sheath. Among present-day
Tapirapé this cord may be regarded, along with the tembetá, as
[482] a prerogative of the males. It is rarely used to carry [105:88]
[412] things. Occasionally they will hang a comb from it, or in recent
times a pair of scissors as well.

Dr. Charles Wagley told me that in 1939 he found straps for
114 carrying children that were worn by the Tapirapé women over the
● 854 shoulder and across the chest. In 1937, Dominican missionaries
177 had gone up the Tapirapé River with large quantities of fabrics.
The straps were made of those fabrics. It is interesting to note
that in 1935 there were no such objects in existence. It is inter-
esting because it would have been possible to carry the children
in small hammocks. Furthermore, I had given away many pieces
of cloth which could have been used as straps for carrying children.
[171] Such straps not only are used by the neighboring Kayapó (Krause,
2, 394) but are also a typical cultural trait of the Tupí Indians.
[Ed., two sentences are omitted.] It is worth noting, however,
that straps for carrying children are not used by the eastern neigh-
bors of the Tapirapé, that is to say, the Karajá (Krause 2, 276
and Plates 12, 37, and 42).

In the case of the Tapirapé, it was apparently the numerous
pieces of fabric brought by the Dominicans in 1937 that played a
decisive role in the introduction of straps for carrying children. In
291 1935, all the fabrics and cloth articles coming from our factories
177 had a merely decorative function among those Indians. The men
[562] alone used them, since most adornments are prerogatives of their
[301] sex and such impressive ornaments as those made of feathers and
claws are worn only by them. Kamairahó, the most important
chief, liked best of all to wear a red dress which his wife had re-
ceived as a gift. Thus, the aim the giver had in mind, probably
inspired by catechizing hopes, was missed entirely for the lady
remained altogether naked while her husband was covered down to
177 the knees and below. It is worth noting, however, that in the even-
29 ing, when Kamairahó retired, he would undress and carefully fold
513 the garment. Thus, at an hour when every protection against the
mosquitoes and the cold would have seemed to me exceedingly

855 [764] respected by the latter through abstentions to which they submit for the child's sake over a long period of time, and not only when the child is sick. The period of physical contact also lasts longer 853 [114] [171] than among us. Although the statement of Father Vicente de Salvador (37), according to which certain Tupinambá mothers nursed their children "seven or eight years" is exaggerated, we may assume that the same thing occurred among those Tupi as we observed among the Tapirapé and numerous other Brazilian tribes, that is to say, a child who already plays and runs about with other children without adult supervision and who still nurses at his mother's [171] breast. According to Lipkind (2, 187), Karajá children sleep with their mother until they stop nursing. In Tampiitaua, I found one 513 boy and one girl, each a year old, two girls of three years, and one girl of four years who slept with both parents in the same net in 1935, and two girls of one year who did so in 1947. In 1935, I found one girl of a few months, one girl of less than a year, one girl a little over a year, and one boy of three who slept with their mother, and in 1947 I found one boy of one year, one boy of two, and one boy of four who did the same. I found one girl and one boy of four and one girl of six who slept with their father in 1935 (the mother slept in an adjoining hammock with a smaller child) and one boy of two who did so in 1947. In that same year, a girl of about 10 slept with her father, a man of 35, while his wife, about seven months pregnant, who was not the girl s mother, slept in the next hammock. And in 1935, a boy of six slept with his mother's older sister while the mother slept in another house with her husband, who was not the boy's father.

The Tapirapé adorn the children with special care. I showed 301 in Chapter 6 (Photo. 13) how even before the birth they make •854 tamankurá for a child's ankles. When he is born, they proceed to adorn him with the traditional ornaments of the tribe, [127:233] and in addition they hang beads obtained from the Whites around his neck. Like everything else they may give him, these beads are [422] acknowledged henceforth as the child's property. A museum collector may sometimes have difficulty obtaining an object owned exclusively by a child not yet old enough to understand his wish.

I was moved when I saw a Tapirapé mother attempt to protect 854 her weeks-old baby against the strong noon sun while crossing the village plaza. She held it close against her abdomen and ran bent

854 over so that the child lay in the shadow of the woman's nude body. Only when she reached the house did the mother hold herself erect and take the child in her arms again.

171 As a rule, when carried, the Tampiitaua child rides on the hip
859 of the adult, who holds him with the hand. We also saw this among the Karajá (cf. also Krause 2, 276). I did not observe in either tribe the use of straps for carrying children, which I dealt with in some detail in Chapter 6. Although Tupinambá women, according to Fernão Cardim (170), carried their children "wrapped in hammock strips," they held them in the Tapirapé fashion, "like gypsies, straddling the hip." And just as among the inhabitants of Tampiitaua, so also among the ancient eastern Tupi, according to Vicente de Salvador (37), fathers as well as mothers carried the children in their arms.

171 Referring to the Taulipáng, Koch-Grünberg (2, III, 147) notes
861 that it is extremely rare for parents to speak harshly to their child or to spank him, and adds, "I never saw corrective punishment." This could be said of nearly all Brazilian tribes, and especially of the Tapirapé. Fernão Cardim (170) notes of the Tupinambá that they did not subject their children to "punishments of any sort." Among the Karajá, according to Lipkind (2, 187), "sometimes ridicule is used as a sanction against particularly recalcitrant children" [cited in English]. Tapirapé parents usually laugh at a crying child, unless he is sick.

736 In Tampiitaua in 1935, I found nine children under ten who had neither father nor mother, six of whom were boys, namely, one of three years, three of five years, and two of eight years, and three girls between six and eight. Among the latter, one hung her net beside that of her father's brother, and another had hers in her stepmother's home. One of the five-year-old boys hung his net beside that of his father's sister. I found no close relatives for the other six orphans. The fate of the youngest one, the boy of three, was not an enviable one. He served as the village plaything, and he was the victim of everyone's moods, good and bad. He was dirty and sad. The older orphans, however, were not in such a lamentable state and were not distinguishable in behavior [127:234] from other children of the same age. According to Wagley and Galvão (4, 76), in the Tupi tribe of the Tenetehara (Guajajara) of Maranhão, only